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# THE MINARET

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## FROM THE EDITOR'S DESK .....

*With the Muslim world in such a pitiful state, coupled with the West's relentless onslaught against all things Islamic, it is hard to imagine Islam and Muslims in a state other than weak, uncivilised, backward and uncultured. And in the post 9/11 world this anti-Islam propaganda by the electronic media of the West has attained a higher level of hostility. Their media is projecting Islam as a religion preaching hatred and its leadership as promoting the cult of terrorism. Yet there was a time when the role could be reversed and the same could be said about the Christian world. The achievements that the Islamic world had made in terms of material success, academic excellence and a morally upright society lay unparalleled in history. This is in contrast to the present where Muslims, even in their own country are far removed from a just and pleasant Islamic order.*

*Many historians argue that Muslims have entered into an era of the clash of civilization and the events of 9/11 were symbolic of a larger conflict between Islam and the Christian world and these were not the acts of a few individuals. This is so obvious that men and women who otherwise hold the most divergent beliefs and ideas agree on this point that Muslims are in serious trouble. This and many other dilemmas, like religious radicalism, sectarian strife, terrorism and many fissures running across their body politics faced by Muslims are a continuation of the historic process of decline that started in the eighteenth century. These were not recognised then in the precise terms*

*because they had not yet taken the present severity.*

*Islam came in an era when Europe lay shrunk in a night of barbarism. It was a barbarism far more awful and horrible than that of the primitive savages. At the same time the Arabs languished in a society almost completely devoid of all morality. It was Islam which changed all that. With its message of Oneness of Allah, Islam taught morality and self-discipline to man. It gave humanity a new direction and answered their questions regarding the purpose of their creation, where they were from and where they would ultimately end up.*

*Based on Islamic teachings, its fundamental beliefs and its action the man was able to transform the society beyond recognition. It was a profound change. It was through the observance of Islam and by following the example of the Prophet Muhammad (ﷺ) that the Muslim world was able to prosper in many ways. Not only it was able to mould individuals who committed themselves to raising mankind to a higher level of knowledge, justice and peace but it also attained the heights of knowledge.*

*In stark contrast to this, the Islamic world can no longer boast of any of the qualities now, that were the hallmark of the Muslim culture prior to eighteenth century. They are no longer the beacon of moral excellence. On the contrast the Muslims are found to be eager to copy every facet of Western culture and*

*civilization without any regard to its negative sides. Problems and vices, social ills of all sort are finding place in Muslim societies. An inferiority complex has gripped many people in the Muslim world. Muslims are wandering away from the purity of Islam due to a decrease in belief/Aqeeda, intellectual stagnation through incompetent and oppressive rulers and external designs. Their societies are falling to vices that were found before the advent of Islam.*

*If the Muslim society desires to change radically it will have to eradicate from itself*

*the poverty, injustice and corruption. The road to recovery of these ailments is through understanding the great transmutation of their world through their encounter with the post-renaissance West. Muslims can recover their lost heritage only when their society is changed. We must realise that all the problems that currently plague Muslim societies stem from the fact that we as Muslims are no longer adhering to Allah's command. A society that forgets its Creator cannot be successful in this world nor in the hereafter. . . . FARID*

## **HEARING THE QUR'AN**

When ever the Qur'an is being recited, listen to it and pay heed, so that you may receive mercy. Keep your Lord in mind within your own soul, beseeching and fearfully, without raising your voice both in the early morning and in the evening: do not act so heedless.

Those who are with your Lord do not feel too proud to worship Him; they glorify Him and drop down on their knees before Him. (7:204. 206)

# CALL FROM THE MINARET

HIS EMINENCE MAULANA  
MUHAMMAD ABDUL ALEEM SIDDIQUI  
AL-QADRI

## THE CODIFICATION OF ISLAMIC LAW

### ARRANGEMENT AND COMPILATION OF THE HOLY QURAN

You might have heard that the Holy Quran was not delivered to the Holy Prophet (ﷺ) just once as a complete book, but was revealed to him bit by bit and piece by piece, through the Archangel Jibrail (peace be with him!).

The Holy Prophet (ﷺ) had completed forty years of his age and was engaged in a special form of communion with God in the solitude of the Cave of Hira, when the angel first appeared before him and delivered before him the first revelation which reads:

“Read! in the name of thy Lord and Cherisher, Who created, – created man, out of a (mere) clot of congealed blood: Read! And thy Lord is Most Bountiful – Who taught (the use of) the Pen – taught man that which he knew not”.  
(XCVI : 1-5).

After an interval, came the second revelation:

“O thou wrapped up (in thy mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination

shun! Nor expect in giving, any increase (for thyself!)” (LXXIV : 1-6).

Thereafter commenced the general preaching and the invitation went forth to accept the Divine Message. The members of the powerful tribe of the Quraish were invited to assemble and to hear the Holy Prophet's (ﷺ) first sermon on the Mount. The message of the Unity of God was proclaimed aloud, and polytheism and infidelity were condemned in the most unambiguous terms.

In the meantime, revelations continued to come. The Holy Prophet (ﷺ) would remember them himself and would teach them to his Companions, like Khadija, Abu Bakr and Ali (God be pleased with them!), so that they could remember them by heart.

A race illiterate as the Arabs, there were very few in Makkah who could read or write. There was no paper, and the pen and the inkpot were scarce. It was, indeed, a most difficult task to get the revelations written down as they came. But the arrangement was made. A few of those who know the art of writing embraced Islam. The verses of the Holy Quran were inscribed on palm-leaves and leather sheets. Some of the Companions were



specially charged with the duty of learning the portions of the Qur'an as they were revealed. Persons were specially selected from among the Companions who would take lessons from the Holy Prophet (ﷺ) each lesson consisting of ten verses of the Holy Qur'an. They would learn those verses by heart and learn their meanings and interpretations as taught by the Holy Prophet (ﷺ) and teach the same to others.

Then came the time of the Migration to Medina. The Muslim group had been growing gradually. At Medina it was knit into a functioning community. Among other things, the Holy Prophet (ﷺ) made the arrangements whereby a larger number of Companions could learn to read and write. The work of writing down the revelations of the Qur'an continued with the fullest devotion. Its compilation in the form of a scripture was attended to. Zaid bin Thabit, who was a freed slave, was one of those Companions who were entrusted with the task of writing down the Quran. The revelations continued to come and they were not only preserved in writing, but the Holy Prophet (ﷺ) under Divine guidance, would fix up the chapters and would instruct the scribes to insert a certain revelation at a certain place in a certain chapter.

Gradually, the delivery of the Word of God reached completion and, at the Farewell Pilgrimage, in the plain of Arafat, came the revelation :

"This day I have perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion". (V : 4).

Not only the arrangement of the verses and the fixing up of chapters was done by the Holy Prophet (ﷺ) but he also fixed up the serial arrangement of the chapters, and all that he did under Divine instructions. To carry the work to its logical finish, Abu Bakr the Truthful, Islam's first Caliph, rendered the service of giving the separately written chapters the form of a consolidated compilation.

Different portions of the Qur'an written by different people continued to remain, however, in their possession. The people of different places also continued to follow their local pronunciation of Quranic verses.

Then came the period of the third Caliph, Osman (God be pleased with him!). Islam was no more confined to Makkah and Medina, but had crossed the boundaries of the Arabian peninsula and had entered Egypt, Palestine, Syria, Iraq and Iran. People were entering the fold of Islam in ever-growing numbers. The interest in Quranic recitation was becoming universal. Large numbers of people had only portions of the Qur'an in their possession. Misunderstandings could arise that only such and such a portion formed the whole Qur'an, and that the other portions were not part of it. Hence, Caliph Osman got several copies made of the manuscript compiled during Caliph Abu Bakr's regime and sent those copies to the different centres of the Islamic empire. The copy which Caliph Osman himself used for study and on which, it is said, the drops of his blood fell at the time of his martyrdom, remained preserved first at Medina and was later transferred from there to the Imperial library of Istanbul

by the Turkish Sultans.

All the copies of the Holy Qur'an which exist in the world today are true copies of the manuscript. Not only the Muslims, but also the opponents of Islam, find themselves compelled to admit that the Holy Qur'an has maintained the original purity of its text, even to a letter.

As regards the vowels, it is customary in the Arabic language not to mention them in writing, because they are only symbolic and are not expressed in the letter-form. But when Islam spread among the non-Arab populations, those non-Arab Muslims experienced difficulty in reading the Qur'an. Hence under the orders of Hajjaj bin Yusuf, the vowel symbols were included in written copies according to the universal form in which thousands of

Muslims had learnt the Quranic text by heart, and which form had been transferred faithfully by the "Preservers" (i.e., Huffaz) from generation to generation. The seven styles of intonation which the Holy Prophet (ﷺ) was himself taught by God, were taught to the people by qualified teachers. All those styles have been preserved down to the present day by hundreds of thousands of people, though there is one style which is more universal than the rest.

Thus, it is clear as daylight that the Qur'an exists in the world today in its absolute original purity, and that, not only as a written text, but also in the brains of hundreds of thousands of Muslims which makes it impossible for anyone to effect the change even of a dot.

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(Continued from Page 8)

*the Way, I will lie in wait for them on the Straight Path. (7:16).*

The right thinking person will not heed to call of the Evil One, but will aspire to return to Allah, even though such a decision can be challenging, However, Allah gives such a person consolation as He says:

*And those who strive in Our Cause,*

*We will certainly guide them to Our Path; for, verily, Allah is with those who do right. (29: 69).*

Even though the Path that leads back to Allah may seem difficult, one has to always keep in mind that while the present life may appear to be challenging, it is just for a short span of time (just for a few years), but the Hereafter is permanent and everlasting.



# THE STRAIGHT PATH

*Dr. Waffie Muhammad*

Allah taught us to pray as follows:

*Guide us (O Lord) on the Straight Path*

Allah tells us about the Straight Path in the following verses:

*Those upon whom Allah has been pleased to show favours.*

*This way of My sincere servant is the way that leads Straight to Me. (15:41)*

*So hold fast to the Revelation sent down to thee; verily, you are on the Straight Way. (43: 43)*

The Straight Path leads us back to our Lord. He says:

*Your Lord is your Final Goal. (53 : 42)*

Allah sent Prophet Muhammad (ﷺ) to invite people to the Path that leads to Him. He says about the Prophet's Mission as follows:

*O Prophet! Verily, We have sent you as a Witness, a Bearer of Glad Tidings and a Warner; and as one who invites to Allah by His leave. (33:45-46)*

Muslims are to be careful as to their choices regarding what they do, as some things may be helpful to us in treading on the Straight Path; while others may be not, but will lead us astray.

Allah tells human beings that in front of every one of them there are two "highways"; one appears to be attractive and easy to go on, while the other appears to be steep and difficult to travel upon. He says:

*Have We not made for him a pair of eyes; and a tongue and a pair of lips; and shown him the two highways? But he has made no haste on the path that is steep. (90:8-11)*

The highway that appears to be attractive does not lead us back to Allah; it diverts a person's focus and leaves him taken up with the material things which will not last forever. In order to prevent a person from keeping his focus on his return to his Lord, Satan makes the material things appear to be attractive and inviting. Allah says about him and his mission the following:

*Remember! Satan made their sinful act seem alluring to them; and said, no one among men can overcome you this day. (8:48).*

Satan's mission is to divert people's focus from the Straight Path. He made a vow to Allah that he will spend his whole life in this world only doing that He said to Allah when he was about to be cast out of the Garden the following:

*Because You have thrown me out of*  
*(Continued on Page 7)*

# Rahmatul-lil-‘Alamin - Milad

*Mustafa F Ansari*

**‘O you who believe, send upon him blessings and salute him fully well in abundance’ (33:56). ‘And all that we narrate to you of the tidings of the messengers is for the purpose of strengthening your heart there with’ (11:120) ‘Indeed Allah conferred a great favor upon the believers when He sent amongst them an Apostle’. (3:164)**

In the recent past, the wisdom of celebrating the greatest event in the history of mankind has been questioned by a certain section of the Muslim community. There have been numerous attempts in the past and more so in the recent times by the anti Islamic forces to malign and confuse issues fundamental to Islamic belief. Prominent among these have been the attacks on the personality of the Holy Prophet (ﷺ) and the Holy Qur’an.

The personality of the Holy Prophet (ﷺ) is the nexus on which is based the entire structure of Islamic belief and it is a great blessing that the historical records of his entire earthly existence have been perfectly conserved for the benefit of mankind and to the utter dismay of the enemies of Islam. Despite the nefarious designs to manipulate history, Allah (swt) has blessed the Ummah with intellectual insight, so vital to the understanding of the essence of Islam and to dispel such calumny. It is this remembrance and repetition of those epoch making moments in history that strengthens the heart, rejuvenates the spirit and enhances conviction in the belief system of Islam and infuses the essential bondage of the love of Allah (swt) and the Holy Prophet (ﷺ) as entailed in the system of belief.

The commonly used Arabic word Milad is derived from “Viladat” or birth. In the present context it signifies the time and place of birth of the Holy Prophet (ﷺ). The main thrust of these Miladun Nabi (ﷺ) gatherings is to remember the series of events or happenings that took place at the time of birth of the Holy Prophet (ﷺ) and they use this occasion at the same time to amplify the events that led to the emergence of Islam through the teachings of the Holy Prophet (ﷺ) in fulfillment of his extra ordinary and divine mission. It is the essential embodiment of da’wa. It is not a bi’dat (innovation), or some thing new being added to the practice of religion, as commonly alleged by certain segments of society. In sura Maryam, Allah (swt) commemorates the events of the Holy Prophet Essa (عليه السلام):

**‘Salam is on him the day when he was born and the day when he will die and the day when he will be raised alive’. [19:15], and in the same sura of the Qur’an, the Prophet Essa (عليه السلام) story is narrated when confronted by the tribesmen, in the lap of his illustrious mother, the new born Prophet Essa (عليه السلام) spoke as reported in the Holy Qur’an:**

**‘And the same peace on me the day I was born and the day I will die and the day I would be raised alive’. (19:33).**

In actual fact Allah (swt) exhorts the believers to remember, to recognize the historical moments and events when Allah (swt) bestowed bounties on His creation. In recognition lies the conscious realization of the immensity of the graciousness of

Allah (swt).

**‘And remind them of the days of ALLAH’** (14:5). Prophet Musa (عليه السلام) was commanded to ask members of his community to remember and recount the blessings and bounties of Allah (swt) bestowed on his community. And again in the same sura Ebrahim, the narration of Prophet Musa (عليه السلام) of his address to his community appears.

**‘And when Musa said to his people remember Allah’s favor upon you, when he delivered you from Pharaoh’s people who used to afflict you badly, and slaughter your sons and let your daughters live and in it there was shown great mercy of your Lord.’** [14:6]

The above verse of the Holy Qur’an describes the favor of Allah (swt) in the deliverance of the nation of Prophet Musa (عليه السلام) from Pharaoh is a day of Allah, a day to remember, recount and rejoice. The Qur’an mentions Prophet Essa (عليه السلام) prayer:

**‘O Allah our Lord, send down to us a tray of food from heaven so that it may be an occasion of rejoicing for us, for the first and the last of us’.** [5:114]

The day on which supplements were provided to the community for whom Prophet Essa (عليه السلام) had prayed, was declared a Eid (festive occasion) for those who have gone and also for those who are to come.

The day of birth of the Holy Prophet (ﷺ), the intercessor on the Day of Judgment, the bridegroom of Asra, the Savior of mankind, is a blissful day to rejoice the bestowal of the highest favor of Allah on the creation. It is the day when the entire humanity was delivered from

ignominy, decadence and ignorance, without any doubt, the most fortunate moment in the history of the creation and thus a day of Allah. There is abundant historical evidence to prove that the Holy Prophet (ﷺ) delivered the then emancipated humanity at large from the clutches of ignorance and introduced the light of knowledge and divine guidance.

From abject barbarism, Muslims became the torch bearers of light and learning. Famous British historian and thinker Thomas Carlyle [d.1881] in his treatise ‘Heroes and Hero Worship’ stated: ‘To the Arab nation it was as a birth from darkness into light. Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world, become world notable; the small has grown world great. Within one century afterwards Arabia was at Grenada on one hand and at Delhi on the other. Glancing in velour and splendor, and the light of genius, Arabia shines over a great section of the world..’ He further states: ‘The word of such a man is a word direct from nature’s own heart. Men must do and must listen to that or nothing else: all else is wind in comparison... No emperor with his dignity was obeyed as this man in a cloak of his own making’.

The world owes a debt of gratitude to Allah (swt) for the magnitude of this favor and particularly the fortunate Muslims who became part of his (ﷺ) Ummah. Fairness demands that such a historical event be celebrated with profound respect, love, enthusiasm and zeal than the celebration of any other event. We should also remember that if we were not grateful to Allah (swt) for his greatest favor in the advent of the Holy Prophet (ﷺ), we would be inviting His wrath upon us. In this context the Holy Qur’an states:

**‘And remember when your Lord proclaimed, if you will be grateful then I shall give you more and if you are thankless then my treatment is severe’** [14:17] Remembrance is a conscious activity with a purpose. The objective is the comprehension and realization of the mercy and beneficence of the Creator on mankind. The objective is for the creation to fathom the magnificence of the blessings and favors of the Lord and to bow before Him in obedience, gratitude and in solemn submission with utmost humility. While on the subject of bounties, at another place Allah (swt) Says in the Qur’an.

**‘Then remember the bounties of Allah and wander not in the earth spreading mischief’.** (7:74). The emphasis is again on the remembrance and recapitulation of Allah’s blessings in order to appreciate and bow to the Almighty for His favors. In the following sura Yunus, Allah (swt) exhorts Muslims to think of His favors, and rejoice the greatest of Allah’s Mercy in the personality of the Holy prophet (ﷺ). The Qur’an states:

**“Say you: in Allah’s Grace and in His Mercy let them rejoice. That is better than all their wealth’** (10:58). Then again, it is said in the Qur’an:

**‘Undoubtedly, Allah did a great favor to the Muslims that from amongst themselves He sent a messenger who recites unto them His Ayats and purifies them and teaches them the Book and Hikmah and verily before that they were certainly in manifest error.’** (3:164)

And most significantly, remember in the back drop, the most forceful pronouncement in the Qur’an which clears all the haziness, lifts the veil and enlightens the creation about the personality of the Holy Prophet (ﷺ) when it states in sura

Ambiya:

**‘And we sent you not but as a Mercy to all the worlds’** (21:107) The above ayat clearly illustrates Allah’s command to remember His bounties and rewards. Although each favor of Allah (swt) is a great mercy for us but Holy Prophet (ﷺ) is, undoubtedly, the greatest favor and blessing of Allah (swt) for the entire universe. Thus to remember and rejoice on the occasion is in accordance with the command of Allah. The Holy Qur’an states:

**‘And publicize well the favor of your Lord’** (93:11)

Hazrat Abdullah Ibne Abbas (رضي الله عنه) explained the word favor as it appears in the above ayat. He states: In this verse favor signifies the Nabuwwat (prophethood) and al Islam. (Tafseer Ibn Abbas, Sura Al Duha, Page 651).

It therefore emerges from the verses of the Holy Qur’an that it is the essential duty of every Muslim to commemorate and rejoice in the birth of the Holy Prophet (ﷺ) and recite Darood and send Salam upon the Holy Prophet (ﷺ).

In Tafseer Ruhul Bayan (vol 3, p. 54), we find that the Holy Prophet (ﷺ) stated his birth from the very beginning. The Holy Prophet (ﷺ) said: I had been transferred continuously from purified offspring to purified wombs. I had been given birth by a lawful marriage not by adultery. When Allah (swt) sent Adam (عليه السلام) on earth, He put me in his spine and then transferred in Noah (عليه السلام) in his boat, and then in Ebrahim (عليه السلام). Allah Almighty transferred me continuously from noble off springs to the purified wombs up until He brought me in my parents who never committed adultery’.

Imam Bukhari (RA) narrates in Saheeh Bukhari that Abu Lahab was being punished lightly in the Hell on Monday, because he rejoiced and freed his handmaid indicating by his finger, when the Holy Prophet (ﷺ) was born. As a reward of his happiness on Milad-un-Nabi (ﷺ) he receives water through his finger. Imam Shams ud din Naseer Al Damishqi has also narrated this tradition in poetry.

The Holy Prophet (ﷺ) celebrated his own Milad by keeping fast on Mondays. Imam Waliuddin writes this narration with reference to the *Saheeh Muslim*. When the Prophet of Allah (ﷺ) was asked about his fasting on Mondays, he (ﷺ) said: **‘I took birth and the Qur’an was revealed upon me this day.’** [Mishkat Sharif, Page 179]

**Imam Al-Hafiz Al-Suyuti** in his famed work *“Al-Hawii Lil-Fatawii”* commends the celebration and festivities on the occasion of Miladun Nabi (ﷺ). **Ibn Taymiyyah** in his book *“Necessity of the Right Path”*, p. 266, 5th line from the bottom of that page, published by Dar Al-Hadith has also favored the practice. **Imam Al-Hafiz Al-Qastalani**, who gave commentary on *Sahih Bukhari*, recommends celebrations as the best cure for the heart of an ailing person. **Al-Hafiz Ibn Hajar** was asked

with reference to Imam Suyuti, about Milad Shareef, he supported the practice. **Imam Abu-Bakr Abdullah Al-Damishqi** compiled a number of books on the subject and called them *“Collection of Traditions on the Birth of the Chosen Nabi”*, *“The Pure Expression on the Birthday of the Best of Creations”* and *“The Spring for the Thirsty One on the Birth of the Rightly Guided”*.

**Imam Al-Hafiz Al-Iraqi** wrote a book and called it *“The Pure Spring on the Sublime Birth”*. **Imam Ibn Dahyah** wrote a book and called it *“Enlightenment on the Birthday of the Bearer of Good News, The Warner”*. **Imam Mulla Ali Qari** wrote a book and called it *“The Quenching Spring on the Birthday of the Nabi”*. (ﷺ). Imam Shams al-din bin Naseer Al-Damishqi, wrote a book in support : *“The Spring for the Thirsty One on the Birth of the Rightly Guided”*.

**Imam Shams al-Din Ibn al-Jazri**, wrote a book and named it *“The Scent of Notification on the Blessed Birthday”*. **Imam Al-Hafiz Ibn Al-Jawzi**, said in the description of Milad: *“Peace and Tranquillity takes over during that year and a good glad tiding to obtain your wish and inspiration.”*

## THE HOLY QUR’AN

*If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things. He is the Omnipotent over His slaves and He is the Wise, the Knower.*

**Surah Al-An’am-6, Verses-17-18**



# The Qur'an and Genetics

Ahmad Wahaj Al-Siddiqui

Before we go into details our main theme some introductory facts will help the readers to understand the complexity of the issue:

With the development of electron microscope and the phase contrast microscope human knowledge has jumped forward and covered a vast field of things which were undisclosed to the naked eye. Thus the man stepped into a new branch of Biology known as Cell Biology. The cell is fundamental, morphological and physiological unit of structure of living beings. Several scientists contributed to the knowledge leading to the structure of the cell in 19th century.

M. J. Schleiden and Theodore Schwann (Germans) put all these developments together and formally spelled out the observation into a convincing doctrine that cell containing nuclei are the structural basis of the organization of both plants and animals. Rudolf Virchow, another scientist made some very important generalization: Cells come only from pre-existing cells, and an inanimate matter can never produce a cell, (save divine creation). On these observations a cell theory was developed stating: (a) Cell arises from pre-existing cells, (b) All organisms are composed of cells and cell products. (c) Cells are the structural and functional units of life.

The formation of Cell Theory marked a great conceptual advance and it resulted in renewed attention to the living process

that goes on in the cells. The detailed distribution of the cell division was contributed by Edward Strasburger, a German Botanist who observed the mitotic process in plant cells and further demonstrated that nuclei arise from pre-existing nuclei. The scientists were able to determine the components of nuclei by the help of ultraviolet or fluorescent microscopy and they found in it: a) Deoxyribonucleic acid. (D.N.A)

- b) Ribonucleic acid (R.N.A).
- c) Lipids.
- d) Basic Proteins.
- e) complex proteins including enzymes.
- f) Some phosphorus containing organic components.
- g) Inorganic compounds like salts.

Much of the DNA is located in chromosomes of nuclei. In fact chromosomes are composed of 40% of DNA, 50% histone and other basic proteins, 1.5% of RNA and 8.5% acidic proteins. There are 23 pairs of chromosomes in each human cell. The gene is a portion of DNA molecule containing more than thousand base pairs. Genes are linearly arranged on chromosomes. Each chromosome contains a definite group known as a linkage group. Those who have sense should be amazed to see what a complex and the most sophisticated human cell which reflects God's creative power that is like a speck in its size.



The scientists have agreed unanimously that the same chemical substance, DNA in the form of genes accounts for all living matter to replicate itself exactly and transmit genetic information from parent to offspring. And on the basis of ubiquitous genetic code found in all living organisms on earth, the scientists have concluded that life appeared only once and all the forms of plants and animals are the result of the primitive creation by the Great Creator Allah: For He is well versed in every kind of creation. (36: 79)

A biologist Ruther Platt says: These DNA specks have a similar chemical composition, are about the same size, and look like those in your dog, or in a house fly, a bread mold or blade of grass. Yet somehow the specks are coded to make every living thing different from every other living thing. (Reader's Digest, Oct. 1962, p/144). Thus these discoveries finally established that every living organism remains in its basic kind and no mutation or evolution is possible from one basic kind to another basic kind as was assumed by Darwin. Finally the Qur'an was held supreme which said: The nature ordained by Allah (God) in which He hath created man. There is no altering to the laws of God's creation. (30:30- literal translation)

DNA is a chemical compound of which genes are made. Geneticists have determined that heredity information of all species by the sequence of nitrogenous bases in the DNA molecule. It is the carrier of the inheritance code in living things. In the nuclei there exists a system by which the genes pass on the instructions that

ensures transmission of the heredity characters.

Allah has instituted a built in code in DNA, a blue print, in all species that keeps all forms of life within their basic kinds. It keeps the organism within the bounds originally set out for it by its Creator.

A human cell has tens of thousand genes grouped into 23 pairs of chromosomes; each gene contains thousand or more unit that makes for a fantastic possibility of variety within a kind. That is why as in the case of human family, hardly any two people look exactly alike even though there are around 6 billion persons on earth today. Similar is the case of animals and plants. The Qur'an mentioned: He it is Who shapes you in the wombs as He pleases. (3:6) We have great variety of animals and plants yet each remains in its own basic kind.

The scientific studies of living cell and its components, chromosomes DNA and genes etc., have finally held that there didn't exist the remotest possibility of any evolution. The living cell is such a compact and perfect unit of life that it stands as created by Allah on the first speck of life. It has such an amazing mechanism that it replicates itself and produces organisms exactly of its kind. An evolutionist, Ruther Platt, in his book, River of Life admitted: So perfect is the original one-cell form of life and so potent for body building, for activating nerves and muscles and for procreation that cell has never altered its basic size or nature from the beginning of life even to this day. (pp.100)

When the cell stands as it was from

the beginning of life till this day, then where does the question of new life forms arises as Darwin had held. The Qur'an referring to the built-in code of every living cell states: Our Lord is He who gave to each thing its form (i.e. constitution) then guided it aright. (20:50) The Arabic word *Kullo shai* (everything) includes the living cell and that He gave it, its form or constitution i.e. He created it to His will and plan and guided it aright means it shall follow its built-in code only and cannot deviate from it. The Qur'an is very specific that there can be no change in the laws of creation and that the power of creation rests with Allah only. Emphasizing this fact the Qur'an said: Those on whom you call besides Allah cannot create a fly, even though they combine together for the purpose and if the fly snatches away a thing from them, they will have no power to release it from the fly. (22:73)

If all the scientists of the world got together to create the living cell of a fly, they cant. They acknowledged the truth of the 7th century revelation in 20th century and held that cells come only from pre-existing cells.

Elaborating the hereditary characters of every living thing the Qur'an said: There is not moving creature but He doth grasp it by its forelock. (11:56)

Grasp of the forelock means that any and every creature cannot deviate from the course schemed in its DNA by its Creator. It will move and procreate in its kind only. Ruther Platt said: All the while that DNA sits in the nuclei giving orders that will spur growth, digestion, heart beat, thinking and feeling, it is following its built-

in plan which it has carried down the corridors of time. It makes no alteration in its plan (Reader's Digest, Oct. 1962).

The DNA's built in plan includes growth from mother's womb to child-hood, young age and then to old age. Referring to this genetic code causing various stages of human life the Qur'an said: We have created you from dust (effigy of Adam) then from a *Nutfah* then from *Alaq*, then out of chewed lump of flesh partly formed and partly unformed in order that We may make it clear to you. And We cause whom We will to keep you in the womb for an appointed term then We bring you out as infants then (give you growth) that you may reach your age of full strength (22:5) The above revelation states various stages of human life. The Arabic *Nutfah* means sperm of a man and woman (Lanes Arabic English Lexicon). That is to say that *Nutfah* in Arabic is used for male and female cells. However in English the word sperm means male reproductive cell. The Qur'an has also used *Nutfatan Amshaj* (76:2) means mingling of male and female cells. Then Qur'an explains the stage of *Alaq* meaning that something that clings. Male and female cell cling to each other and their union forms a zygote. The built-in code of the Creator in the genes around nucleus of the fertilized cell works and gradually it transforms into *Mudgha* (chewed lump) i.e. having the identical marks of teeth. This was discovered by the scientists by the end of 19th century and was known as somite stage. After that the formation of organs begin. The Qur'an states this with words *Mukhlaha* and *Ghair Mukhlaha* partly formed and partly unformed. In embryology it is known as organogenesis stage. Then the Qur'an

states the formation of bones and flesh. (23: 14) All these embryological stages are defined in the Qur'an and they are according to the rigid built-in plan which God has decreed in the genes around the nucleus of human cell. There cannot be slightest diversion from it.

Herein the 7th century revelation quite amazingly describes the three animals of one family: And He has created horses, mules and donkeys for you to ride and use for show. And He has created other things of which you have no knowledge. (16:8) The desert of Arabian peninsula including the barren land of Makkah is well known, The animal used here for carrying loads and travellers is camel. But the above verse mentions horses, mules and asses. Had it been for Muhammad (ﷺ) to write the Qur'an as it is held by non-Muslims, he would have certainly made mention of camels. But only God can know the animals of one specie in those pre-scientific days. A horse and a donkey can produce a hybrid mule, but certainly a slightest change in the gene code between horse and ass made hybrid mule sterile. Hybridization is possible only in the same kind. Cats and dogs are from separate families. Their genes cannot mate and produce an offspring. It is impossible to transgress the limits of species. The above verse also mentions that God has created other things which you do not know. Certainly the men of those days knew nothing which vision could not grasp like germs and small organisms.

The Qur'an refers to another organism stating its inherited characteristics: And Thy Lord taught the bee to build its cells

in hills, on trees, and in that in which they inhabit. Then eat of all fruits, and follow the ways of thy Lord which were made easy for it. There comes forth from their bellies a drink of varying color wherein is healing for mankind. Verily, in this is indeed a sign for people who think. (16:68-69)

If we analyze the above revelation we find in it the following characteristics of the bee: a) God inspired bee to make cells. b) Its eating of all fruits. The Arabic word *thamarat* means produce of all plants and trees i.e. flowers etc. c) Its following the ways of its Lord which were made easy for it. d) Coming forth of a drink of various colours from it, which refers to honey. e) In it are indeed sign for mankind.

Inspire means to direct by divine force or to instruct or to guide. The question arises how an inspiration was drawn into bee? To say inspiration was drawn into mind or heart of bee would be meaningless, as the creatures do not possess the mental faculties. After entering into the science of genetics, man learnt that every living cell is blessed with genetic code preserved in genes around its nucleus. Every creature is destined to act under the limits of its built-in code. Therefore, when the Qur'an referred: And thy Lord inspired the bee, it meant that Lord the Creator when created bee destined in its genes the perpetual characteristics to be inherited generation after generation. So the inspiration was in the form of a genetic code which included: a) making of cells. The bee in its honeycomb makes hexagonal cells in symmetrical order. A small insect making a geometrical design is amazing in itself.

b) Allah appointed its nutrition from the produce of all plants i.e. flowers etc.

c) And follow the ways of thy Lord made easy (for thee), this evidently refers to follow the inspiration destined in its genetic code. It is definitely made easy for the bees to act collectively under a perfect system. They make their living in a honeycomb and take their nutrition from the nectar of the flowers. They procreate in their hives and manage their affairs under the guidance of their queen. They guard against their enemies, and fight them. They secrete honey from their alimentary canal. What an amazing perfect code, God has given to bee. It is therefore, Qur'an invites the intention of the people to meditate.

Certainly, there is a sign of Creator's Greatness who originated life and made the living cell of every creature a master unit of life not allowing slightest deviation from its characteristics. To talk of evolution is to find defect in His creation and no doubt His creations are free of all drawbacks. The orientalist and western scholars should open their eyes and see how this Great Book of Allah covers the modern advancement, and this Qur'an will remain supreme emitting the beams of its knowledge till Doomsday. Would that the non-Muslims embrace Islam and bow to the dictates of Qur'an. (Courtesy: Muslim World League Journal)

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# Are Islam and Democracy Compatible?

Rahil Yasin

Western scholars have tried to present Islam as anti-democratic and inherently authoritarian. By misrepresenting Islam in this way they seek to prove that Islam has a set of values inferior to Western liberalism and is a barrier in the way of progress of civilizations.

It is in the interest of the world, capitalists and the poor to invest time and money in nurturing democracies. It is an investment in lasting peace and security, which brings prosperity to one and all.

A considerable amount of research and analysis has been undertaken on the issue of political Islam. This has helped to correct some simplistic and alarmist assumptions previously held in the West about the nature of Islamic values and intentions. It has been established that political Islam is like a changing landscape, deeply affected by a range of circumstances. But a debate on this topic often gets stuck on the simplistic question of, "Are Muslim democratic?"

Western scholars have tried to present Islam as anti-democratic and inherently authoritarian. By misrepresenting Islam in this way they seek to prove that Islam has a set of values inferior to western liberalism and is a barrier in the way of progress of civilizations. While Turkey and Malaysia set a fantastic example for nations around the world to see that democracy coexist with a great religion like Islam. The experience of both the above mentioned countries reflects the fact that many Muslims, whether living in

secular or formally Islamic states, see democracy as their main hope.

Vali Nasr, a professor at America's Tufts University, terms "Muslim Democracy" as a potentially decisive force in the non-Arab parts of the Muslim world. In his view, the recent experience of Turkey, Pakistan, Bangladesh, Malaysia and Indonesia point to a single truth: Wherever they are given the chance, Muslim democratic parties can prevail over the violent varieties of political Islam. Millions of the world's 1.4 billion Muslims live under democratic rule. This is an ample proof that there is no discard between the two ideas.

Islam, like other faiths, is spiritual and is a code of conduct for over 1.4 billion people. The political aspects of Islam are derived from the Holy Qur'an and Sunnah, Muslim history and, sometimes, from elements of political movements outside Islam. The political concepts in Islam also emanates from the leadership by successors of the Holy Prophet Muhammad (ﷺ) known as Caliphs, Islamic Law, the duty of rulers to seek shura or consultation from their subjects and the importance of rebuking unjust rulers.

Islam, like other religions, can be interpreted in different ways. Some interpretations, rather mis-interpretations, are favoured by Al Qaeda and radical Islamists. (and western anti Islam people as well) Such interpretations clash with democratic ideals. There is one exception is the shape of Iran since the revolution in 1979 and the other is the Taliban in Afghanistan. For the preceding 1500 years since the advent of Islam, secular political elites have controlled political power. The Christian tradition, for example, provided a conceptual foundation for the divine right of the monarchy. In contemporary times, it fosters the concept that Christianity and democracy are truly compatible. Similarly, some Muslim scholars agree that Islamic values are compatible with democracy. According to them the principle of shura (consultative decision making) is the source of democratic ethics in Islam.

It is based on three basic teachings. First, that all persons in any given society are equal. Second, public issues are best decided by the majority view. And third, the three other principles of justice, equality and human dignity, which constitute Islam's moral core, are best realized in personal as well as public life under governance by a shura. Ijma (consensus) that is acceptance of a matter by a specified group of people is another source that relates to democracy. All the Muslims of all the times, according to some Muslim scholars, may be involved in the process of building consensus.

Finally, the model set by Prophet Muhammad (ﷺ) reveals how democratic practices and theories are attuned to an

Islamic state. The first Islamic state based on a social contract was constitutional in character and had a ruler who ruled with the written consent of all citizens of the state. Demonstrating democratic spirit, Prophet Muhammad (ﷺ) chose to prepare a historically specific constitution based on the eternal and transcendent principles revealed to him but he also sought the consent of all who would be affected by its implementation. This mean that in a democracy, Muslims and non-Muslims are equal citizens of an Islamic state.

According to many religious scholars, the Constitution of Madinah established a pluralistic state, a community of communities. The principles of equality, consensual governance and pluralism were central to that concept and practice.

There are many reasons that democracy prevails in only few Muslim nations. In the Arab world, for example, oil has been a factor, enhancing the elites and slowing the development of market economies and political freedom that accompany them. Political manipulation of the Arab-Israeli conflict in which Muslim leaders covered the domestic unrest under the criticism of Israel and the West is also a factor. In Pakistan, political involvement of undemocratic forces demoralizes the development of strong democratic institutions due to tenuous social cohesion, a fragmented class structure, a weak middle class, the lack of common symbols to facilitate political and social mobilization, the weaknesses and inefficiency of the political parties, and mediocre political personnels.

One of main reasons of the West



fearing political Islam is that most of the leaders in Arab nations are Islamists – groups that embrace a political view of Islam and reject secular forms of government. The West also feels that these groups are anti-western. But religious ideals within Islam always favour democracy. The Holy Qur'an contains a number of ideas that support democratic ideals. In fact, Sharia applies to all aspects of religious, political, social and private life. So this leads us to agree that political Islam has all the democratic norms.

The West believes that in Islam God is the giver of laws while men have only limited autonomy to implement and enforce those laws. Many activists, using broad and sometimes crude notions of secularism and sovereignty, consider democracy to be the rule of humans as opposed to Islam, which is rule of God. The West argues that rule by the people cannot reconcile with the sovereignty of God. While sovereignty belongs to God, it has been delegated in the form of human agency.

The political task is to reflect on how this God-given agency can be best employed in creating a society that will bring welfare to the people. God cannot become an excuse for installing and legitimizing governments that are not accountable to their citizens and responsive to their needs.

The reasons of human rights abuse in the Muslim world come not from Islam but from economic, political and educational forces. The struggle for human rights in the Muslim world will be lost or won on the national level, not on the

international level. It is up to Muslims to decide how much respect to accord to human rights.

Those countries that have weak civil society structures and authoritarian regimes are fertile grounds for terrorism. The biggest question is how to adopt new ideas and policies while maintaining religious and cultural integrity. To maintain such a balance, the Muslim world's elites, scholars, and activists must explain Islamic values and social norms in a manner consistent with modern and internationally recognized principles of human rights.

The western world must treat Muslims as partners in their struggle against human rights abuses and help to empower reformist voices and civil society. If the western countries want to suppress terror they have to support those movements that express dissenting voices within repressive political systems. Western countries should apply economic and political pressure on authoritarian regimes to encourage change.

The West generally, and the US particularly, should change their policies with regard to the repressive regimes in Muslim nations to prevent political Islam from growing as a threat to the West. To promote democracy in the Muslim world, the US and the West should increase the amount of foreign assistance; provide governments any key interest groups in Muslim societies with incentives to engage in democratic reforms. Still, basic responsibility lies with Muslim scholars who should reinterpret Islamic laws in the light of the changing needs of a modern society. (Courtesy: Islamic Voice)

# Hazrat Sheikh Abdul Qadir Jilani (R.A.)

*S.A.H. BUKHARI*

The fifth century of the Hijrah was the most critical period in the history of the Muslim world. Outwardly, it was the period of great glory for the Arabs and Muslims in general: They held political sway over a major portion of the world known to man in those days: their rule extended from China in the Far-East to Morocco in the West and from their seat of power in Spain they were wielding the fortunes of Europe. The interior of India had also begun to unfold itself hospitably to Muslims whence the banner of Islam had to be carried further east, in the East Indies.

But, in spite of all this outward grandeur, the Muslim Ummah was drifting further and further away from the teachings of Islam and exactly in the same proportion it was undergoing a slow but sure process of decay. When a mighty empire and an old civilization begins to collapse, it is almost invariably accompanied by a grand show of prosperity and culture of the most sensate nature. The same was the case with the Muslim world during the period in question. The big towns which were the cultural centres were, as though, paved with gold and silver and every pleasure which could be bought with wealth was available most abundantly. Slave girls coming from different parts of the world were sold in the open markets and none ever questioned the validity of the transaction. These very slave girls were taught music, songs and dances and were made to exhibit their art in public and private gatherings. The noblemen vied each other in the show of wealth and the masses followed their example. The crave

for wealth was ever on the increase, so much so that even the caliphs did not hesitate in extracting wealth through unlawful means. In short, the whole society had become corrupt and was evincing the signs of an immediate collapse.

## **Birth and Education**

Amidst such circumstances was born a child who was to heal the ailing body of the Ummah with his spiritual power of an unsurpassed magnitude. It was none other than the Holy person of Sheikh Abdul Qadir Jilani (R.A.).

He was born to noble and pious parents who had just enough means to lead a hand to mouth life. The father, Abu Saleh, died before the Sheikh had attained adult-hood. Son of a poor widow living in a remote village in the district of Jilan, the Sheikh began to have visions, even the bullocks at the plough seemed to talk to him about his mission which was not to cultivate the land but to cultivate the souls.

Impressed by what was suggested to him by the whispering winds, by the murmuring brooks and what swelled from within himself as an inner urge, he got permission from his noble mother to travel to Baghdad for the acquisition of education.

## **Devotion and Self-Exertion**

In Baghdad at the age of eighteen—the very heaven of the pleasure seekers! Nothing was wanting except the will to

enjoy the worldly pleasures and satisfy the lust! But it was not what he had been created for, the mission of his life was quite different: he had to purify and heal the ailing souls and that was possible for him only by acquainting himself thoroughly with the teachings of the Qur'an and the Sunnah.

The Sheikh devoted himself to the studies of Tafsir, Hadith, Fiqh and Arabic Language and literature. He was so busy with his studies that he could spare no time for his livelihood. The forty gold coins he had brought with him were soon over on account of his generous disposition and he had to go starving. Forced by hunger, he would often go out in the wilderness and satisfy his hunger by eating the herbs which grew wild. It is painful to imagine a promising youth suffering the pangs of hunger in a city like Baghdad where in all delicacies of the world abound. But the Sheikh would not beg anything of a mortal, he had flung himself entirely on the will of God and was undergoing a period of hard training.

### **Asceticism —A Test of Religious Truths**

In 503 of the Hijrah, the Sheikh completed his academic education and became a full-fledged scholar of religion. He even surpassed other scholars of religion of his time in the depth of his knowledge, but a mere theoretical knowledge would not satisfy him, he wanted to put his knowledge to test and learn the truths of religion through his personal experience.

Few of us realise the need of putting the religious concepts to test and knowing the truth through personal experience. It is essential at least for the scholars of

religion, if not for the layman. Even a prophet like Abraham prayed to God:

رب ارني كيف تحي الموتى

(O Lord! pray show me how doth Thou bringeth back the dead to life!).

The Lord replied:

اولم تومن

(Did thou not believe in it).

Then he replied:

بلى ولاكن ليطمئن قلبي

[Ye (I believe) but that my heart might rest satisfied].

Then the Lord showed him how he brings back the dead to life. It was a miracle given to a great prophet, and miracles of lesser importance are given to those who seek the truth sincerely and devotedly, as the Holy Qur'an says:

والذين جاهدو فينا لنهدينهم سبلنا

(Those who strive in Our cause We shall surely show them the path leading to us).

From 503 to 521 of the Hijrah, the Sheikh lived the rigid life of an ascetic. He would pray during the night and fast during the day and lived in solitude in constant meditation. Without proper food and clothes and even without shoes, he would pass silently through the gay streets of Baghdad and was soon became known as a lunatic. Tired of the loathsome surroundings of Baghdad the Sheikh later on began to live in the ancient ruins of the

Persian emperors: There was an old and crumbling tower in which he lived for quite a long time which came to be known by the people as 'The Tower of the Ajami' because of the Sheikh.

The person of God is the Centre of religion and the essence of the religious teachings is the love of God, trust in Him and submission to His will. The Sheikh was so absorbed in the love of God that often he would go into a state of trance, a state in which he would lose even the consciousness of his own person. Often he would experience it while walking and after regaining consciousness he would find himself at a distance of hundreds of miles from where he had started.

Once, in a state of great love and trust, the Sheikh vowed that he would not take any food or drink unless it was placed in his mouth. He was then living in the ruined tower which was avoided by people on account of its ghastly look and also on account of the Sheikh who was considered a lunatic. For many days he lay in the tower without food or drink; it was a test on both sides. The vow was not known to anybody except God, but one day a saintly person came to the Sheikh and fed him with his own hand. The vow was fulfilled. The Holy Prophet has said.

رَبِّ اشْعَثْ اغْبِرْنَا قَسَمَ عَلَى اللَّهِ لَا يَبْرَهُ

(There is many a person with dishevelled hair and shabby clothes who takes a vow in the name of God and God fulfils it).

### **Public life—A saviour**

Thus did the Sheikh continue to live from 503 to 521 of the Hijrah until he

achieved his aim and was thoroughly enlightened by the Grace of God, It was time that he appeared in the public and guided mankind along the right path.

In 521 of the Hijrah when the Sheikh felt that he should now begin with his mission of healing the sick souls, he found that necessary provision was existing. One of the men who knew the secret of the Sheikh offered a building to be used by him as a seminary and the Sheikh accepted the offer. He taught his students the Holy Qur'an, the traditions of the Holy Prophet (ﷺ), the Islamic Law and Arabic language and literature. Naturally, the students of such teacher proved in later stages of life as leaders of great spiritual calibre and busied themselves in reforming and uplifting the society to the best of their capacity.

Apart from teaching and writing Fatwa the Sheikh also undertook the mission of reforming the public by delivering sermons. He made it a habit of delivering three sermons a week in different localities of Baghdad. The first lecture was attended by two or three listeners; the number of the listeners continued to grow with surprising rapidity until it reached the figure of seventy thousand or more. He spoke the same Arabic language as others spoke, he also had the short coming of being an 'Ajami' whose mother tongue was not Arabic—if it were a short-coming, yet his lectures proved more effective and more moving and enlightening than those of any other leader and speaker of his time. The reason is that the Sheikh did not only quote from the books, as did others, he spoke out of faith, out of conviction and out of his personal experience. Iqbal, the Poet of the East says:

دل سے جو بات نکلتی ہے اثر رکھتی ہے  
پر نہیں طاقت پرواز مگر رکھتی ہے

[The speech which comes right from the heart has its effect on the hearts of the listeners: though it has no feathers, it soars high (in people's esteem)].

The sermons of the Sheikh had a great effect on his audience: they wailed and wept and repented on their sinful ways and returned with a determination of reforming themselves. Hundreds of Jews and Christians embraced Islam. Thousands of sinners repented and reformed themselves. Baghdad, which formerly seemed to be a doomed city now began to assume a different look—it was in fact a spiritual renaissance.

The spiritual power which the Sheikh wielded and the respect and regard which he commanded among the public made the government officers and even the caliph fear him. They had to forsake their sinful, unlawful and unconstitutional ways lest the Sheikh should criticize them in public. It went a long way towards the restoration of law, order and justice, while the property and honour of the common masses were secured.

Once the caliph appointed a person as the Chief Justice of Baghdad. This person was a notorious tyrant and was unfit for the post. When the announcement was made, people were greatly disturbed

as they felt themselves insecure in the hands of the tyrant, but they were afraid to protest for fear of the wrath of the Caliph. The Sheikh then came forward and directed a volley of strong protest in his sermons against the appointment of such a tyrant to such a noble post. The protest had its effect and it was not long before the Caliph issued orders for the dismissal of the tyrant.

The Caliph knew it that force could not be resorted to against the Sheikh, so he resorted to temptation. Once he presented to the Sheikh several bags full of gold coins and requested him to accept them as a present. The Sheikh was angry to see such impudence, he cast an angry look at the Caliph and reproached him for extracting the very life blood of his subjects in the form of gold coins. As the Caliph looked at the bags he felt as if blood were dripping from them. The vision had such a strong effect on him that he fainted away.

The Sheikh continued to deliver his sermons and teach in his seminary for a period of forty years. His hard work ended only when he breathed his last in 561 of the Hijrah. But before he passed away to his final abode he had filled the world of Islam with a fresh religious zeal and rid it of its various ailments of the religious, moral, spiritual and political nature. His numerous books and the sermons he had delivered are still available for readers and serve as a source of spiritual enlightenment.



# *Women's Share in Inheritance*

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The most important Qur'anic injunction regarding inheritance is in Surah 4:7. It says: "Men shall have a share in what parents and kinsfolk leave behind, and women shall have a share, whether it be little or much — a share ordained (by God).

By enjoining that women shall have a right to inherit regardless of the size of the inheritance, the Qur'an makes it clear that in all cases women should have their share. The widespread misunderstanding that women's share in inheritance is one-half that of men is not supported by a close reading of Surah 4:11, 12 and 176.

"Concerning (the inheritance of) your children God enjoins (this) upon you: the male shall have the equal of two females' share; but if there are more than two females, they shall have two thirds of what (their parents) leave behind; and if there is only one, she shall have one-half thereof.

"And as for the parents (of the deceased), each of them shall have one-sixth of what he leaves behind, in the event of his having (left) a child; but if he has left no child and his parents are his only heirs, then his mother shall have one-third, and if he has brothers and sisters, then his mother shall have one-sixth.

"And you shall inherit one-half of what your wives leave behind, provided they

have left no child; but if they have left a child, then you shall have one-quarter of what they leave behind. And your widows shall have one-quarter of what you leave behind, provided you have left no child; but if you have left a child, then they shall have one-eighth of what you leave behind.

"And if a man or a woman has no direct heir in the direct line, but has brother and a sister, then each of these two shall inherit one-sixth; but if there are more than two, then they shall share in one-third (of the inheritance).

"They will ask thee to enlighten them. Say: God enlightens you (thus) about the laws concerning (inheritance from) those who leave no heir in the direct line. If a man dies childless and has a sister, she shall inherit one-half of what he has left, just as he will inherit from her if she dies childless. But if there are two sisters, both (together) shall have two-thirds of what he has left; and if there are brothers and sisters, then the male shall have the equal of two female's share'.

An analysis shows that there is not one uniform way in which inheritance is to be shared by the heirs. Given below is a listing of how inheritance is to be shared. The son's share is twice that of a daughter; the son's share is one-third if there are more than two daughters whose collective share is two-thirds; the share of mother and father is the same —



one-sixth — if their deceased son had children; the mother's share is twice that of the father being one third whereas the father's share is one sixth, if their deceased son had no children; the mother's share is one-sixth, if the deceased had brothers and sisters.

The husband's share is one-half of what his deceased wife leaves behind, if there are no children; the husband's share is one-fourth of what his deceased wife leaves behind, if there are children; the wife's share is one-quarter of what her deceased husband leaves behind, if there are no children; the share of the wife is one-eighth of what her deceased husband leaves behind if there are children; if the deceased man or woman have no child but have a brother or sister, the share of the brother and sister is the same — one-sixth each of what is left behind; if the deceased man or woman have no child but have more than two brothers or sisters

their collective share is one-third of what is left behind.

If the deceased man has no child, but has a sister, her share is one-half of what he leaves behind; if the deceased woman has no child, the share of her brother is one-half of what she leaves behind; if the deceased man has no children but has two sisters, their collective share is two-thirds of what he leaves behind; if the deceased man or woman has no children, but has brothers and sisters, the share of the male is twice that of the female.

A review of the above clearly shows that it is wrong to state that in inheritance the share of a man is always twice that of a woman. This is true only in some cases cited above. In other cases, the share of the man and the woman are the same. In one case the share of the woman (mother) is twice that of the man (father). Courtesy: DAWN)

**Wise is the man who controls his self and works for the Hereafter; but helpless is the man, who follows his desires, then says, "God is very Gracious, He is Merciful."**

—Hadith-e-Nabavi (Mishkat)

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# طبقہ نسواں کے محسن اعظم ﷺ

حضرت علامہ مولانا رفیق عباسی (مدرس دارالعلوم امجدیہ)

بناتے۔ لڑکیاں لڑائیوں میں شرکت نہ کر سکتیں اور پھر ان کو دشمن سے بچانا دشوار ہوتا تھا اس لئے وہ ان کو زندہ رکھنا اپنے لئے وبال سمجھتے۔  
(۲) ان کی جاہلانہ نخوت بھی اس کا ایک سبب تھی وہ کسی کو اپنا داماد بنانا اپنی توہین سمجھتے تھے اس سے بچنے کا یہی آسان طریقہ تھا کہ نہ بیٹی زندہ ہو نہ اسے بیاہا جائے اور نہ کوئی ان کا داماد بنے۔  
وجوہات اگرچہ مختلف اور متعدد تھیں لیکن یہ ظالمانہ رسم عرب کے جاہلی معاشرے میں اپنے بچے بہت گہرے گاڑ چکی تھی عام طور پر اس کو معیوب چیز یا ظلم بھی نہ سمجھا جاتا باپ اپنی اولاد کا مالک کل تھا چاہے اسے زندہ رکھے چاہے قتل کر دے کسی کو اس پر اعتراض کرنے کا کوئی حق نہیں لیکن اس سنگدل معاشرے میں خال خال ایسے لوگ موجود تھے جو بچیوں کی بے کسی پر خون کے آنسو بہاتے اور ان سے جتنا کچھ بن آتا اس سے دریغ نہ کرتے۔

امیر المومنین حضرت فاروق اعظم ؓ کے چچا زاد بھائی زید بن عمرو بن نفیل کو جب پتہ چلتا کہ فلاں کے ہاں لڑکی پیدا ہوئی ہے اور وہ اسے زندہ درگور کرنا چاہتے ہیں تو دوڑ کر اس کے پاس جاتے اور اس بچی کی پرورش اور اس کی شادی وغیرہ کے اخراجات کی ذمہ داری اٹھاتے اور اس طرح اس کی جان بچاتے۔ مشہور شاعر فرزدق کے دادا اصحہ بن ناجیہ الجاشعی کا بھی یہ معمول تھا۔ علامہ آلوسی بغدادی حنفی علیہ الرحمۃ نے طبرانی کے حوالہ سے لکھا ہے کہ اس نے عرض کیا یا رسول اللہ ﷺ میں نے زمانہ جاہلیت میں نیک کام کئے ہیں کیا مجھے ان کا بھی اجر ملے گا، میں نے تین سو ساٹھ بچیوں کو درگور ہونے سے بچایا اور ہر ایک کے عوض دو دو، دس دس ماہی گا بھن اونٹنیاں اور ایک ایک اونٹ بطور فدیہ ان کے باپوں کو دیا۔ کیا مجھے اس

حضور انور ﷺ کی تشریف آوری سے پہلے دنیا کے معاشرے میں عورت کی حیثیت ایک پالتو جانور جیسی تھی۔ رسول اکرم، نور مجسم ﷺ نے عورتوں کی عزت افزائی اور ان کے حقوق کی ادائیگی مردوں کے لئے جس قدر ضروری قرار دی ہے تاریخ عالم میں اس کی مثال نہیں ملتی۔ حضور ﷺ کی بعثت سے پہلے عرب میں لڑکی کی پیدائش کو منحوس خیال کیا جاتا تھا ماں باپ خود ہی لڑکیوں کو زندہ دفن کر دیا کرتے تھے اور سنگدلی اور بے رحمی کو بہادری اور فخر قرار دیتے تھے۔ عہد جاہلیت میں کئی قبیح اور سنگدلانہ رسمیں رائج تھیں۔ بیٹیوں کو زندہ درگور کرنے کی ظالمانہ رسم کے آغاز کی وجہ یہ بیان کی گئی ہے کہ ایک دفعہ ربیعہ قبیلہ پر ان کے دشمنوں نے شب خون مارا اور ربیعہ کے ایک سردار کی بیٹی کو وہ اٹھا کر لے گئے جب دونوں قبیلوں کے درمیان صلح ہو گئی تو اس لڑکی کو بھی واپس کر دیا گیا اور اسے اختیار دیا گیا کہ چاہے اپنے باپ کے پاس رہے اور چاہے تو اسیری میں جس کے ساتھ رہی بھی اس کے پاس چلی جائے۔ اس نے اس شخص کے پاس جانا پسند کیا جس کے پاس اسیری میں رہی تھی۔ اس کے باپ کو بڑا غصہ آیا اور اس نے اپنے قبیلے میں یہ رسم جاری کر دی کہ جب کسی کے ہاں بچی پیدا ہو اس کو زمین میں دبا دیا جائے تاکہ آئندہ ان کی ایسی رسوائی نہ ہو آہستہ آہستہ دوسرے قبائل میں بھی یہ رواج مقبولیت اختیار کر گیا اور بھی کئی وجوہات تھیں مثلاً (۱) عام اہل عرب کی معاشرتی حالت بڑی خستہ ہوتی تھی بچیوں کو پالنا پھر ان کی شادی کرنا وہ اپنے لئے ناقابل برداشت بوجھ تصور کرتے تھے اس لئے ان کو بچپن میں ہی ٹھکانے لگا دیا کرتے تھے۔ قبائل میں باہمی کشت و خون روزمرہ کا معمول تھا لڑکے جو ان ہو کر ایسی لڑائیوں میں ان کا ہاتھ

عمل پر کوئی اجر ملے گا۔ نبی رحمت ہادی دو عالم ﷺ نے فرمایا اس عمل کا اجر تو تجھے مل گیا اللہ تعالیٰ نے تجھ کو اسلام لانے کی توفیق مرحمت فرمائی اور نعمت ایمان سے تجھے سرفراز کر دیا (روح المعانی)

اس ظالمانہ رسم کا پوری طرح قلع قمع اس وقت ہوا جب اللہ تعالیٰ کے محبوب رحمۃ العالمین بن کر تشریف لائے اور بیٹی کو وہ شان بخش دی کہ وہ باعٹ عار ہونے کے بجائے اپنے والدین کے لئے وجہ افتخار بن گئی۔ حضور ﷺ نے اپنے داؤدیز ارشادات سے اس غلط فہمی کو اہل عرب کے دلوں سے نکال دیا کہ بچی ایک ناگوار بوجھ ہے یا خاندان کی ذلت اور رسوائی کا سبب ہے چند ارشادات ملاحظہ فرمائیں۔ (۱) ”جو شخص ان بچیوں کا باپ بننے سے آزما یا گیا اور اس نے ان کے ساتھ اچھا سلوک کیا تو وہ اس کے لئے آتش جہنم سے پردہ ثابت ہوں گی (بخاری و مسلم)

(۲) امام مسلم کی روایت ہے کہ ”جس نے دو لڑکیوں کی پرورش کی یہاں تک کہ وہ بالغ ہو گئیں تو قیامت کے دن میں اور وہ اس طرح کھڑے ہوں گے یہ فرمایا اور اپنی انگلیوں کو باہم بیوست کر دیا۔ ابو داؤد شریف کی حدیث ہے جس کی ایک بچی ہو وہ اسے زندہ درگور بھی نہ کرے اس کی توہین بھی نہ کرے اپنے بیٹے کو اس پر فوقیت بھی نہ دے تو اس امر کے بدلے اللہ تعالیٰ اس کو جنت میں داخل کر دیگا۔“ حضرت عبداللہؓ سے مروی ہے کہ جس کے بچی ہوئی اور اس کی تربیت کی اور بڑے اہتمام سے اسے علم کے زیور سے آراستہ کیا اور جو مہربانیاں اللہ تعالیٰ نے اس پر کی ہیں وہ اس نے اپنی بیٹی پر بھی کیں تو وہ بچی آتش جہنم سے اس کے لئے پردہ ہوگی۔

اس کے برعکس کفار کی یہ حالت تھی کہ جب ان کے ہاں بچی پیدا ہوتی تو گھر میں صف ماتم بچھ جاتی باپ کا چہرہ فرط غم سے سیاہ پڑ جاتا عار اور شرم کے مارے وہ لوگوں کی نظروں سے چھپا چھپا رہتا مضمر۔ خزاہد اور تمیم کے قبائل تو اپنی بچیوں کو زندہ درگور کر دیتے تاکہ

کوئی ایسا آدمی ان کا رشتہ طلب نہ کرے جو ان کا کفو نہ ہو یا وہ فقر و افلاس سے خستہ حال ہو ان کا دستور تھا کہ جب بچی کی عمر چھ سال ہو جاتی تھی تو باپ جنگل میں جا کر اس کے لئے ایک گہرا گڑھا کھودا تا پھر بچی کی ماں کو حکم دیتا کہ اسے غسل کراؤ اور خوبصورت جوڑا پہناؤ پھر وہ اسے لے کر جنگل کی طرف چل پڑتا۔ اس گڑھے کے کنارے پر اپنی لخت جگر کو کھڑا کر کے کہتا دیکھو نیچے کیا ہے جب وہ جھکتی تو اسے دھکا دے کر اس میں گر دیتا یہ معصوم بچی ابا ابا کہہ کر چلاتی رہتی اور وہ سنگدل منوں مٹی اس پر ڈال کر دفن کر دیتا یہ تو اسلام کی برکت اور حضور ﷺ کی پاکیزہ تعلیم تھی جس نے عورت کو بلند مقام پر فائز کیا اور بچیوں کے لئے والدین کے دل میں محبت، شفقت اور فدائیت کے جذبات کی تخم ریزی کی۔

حضور ﷺ نے انسانوں کو باہم ہمدردی کا درس دیا طاقتوروں کو کمزوروں پر مہربانی کی تعلیم دی ہے امیروں کو غریبوں کی امداد کرنے کی تلقین فرمائی ہے۔ عورت جس پر ہر دور میں ظلم ہوتا رہا جس کی ہر زمانے میں حق تلفی کی گئی جس کو ہمیشہ مرد نے اپنی ہوس کا شکار بنایا جس کی حیثیت کبھی مرد کے لئے ایک کھلونے سے زیادہ نہیں رہی یہ مظلوم ترین مخلوق میرے آقا ﷺ کی توجہ اور عنایات کا زیادہ مرکز رہی۔ آپ ﷺ نے اس کو تعزذلت سے نکال کر بام عروج پر پہنچا دیا معاشرے میں اس کو اعلیٰ مقام دلایا نسل انسانی کی بقا کے لئے اس کی اہمیت کو واضح کیا مرد کو اس کی عزت و عصمت کا محافظ بنایا اس کے حقوق کا تعین فرمایا اور اس کی حق تلفی کو قابل سزا جرم قرار دیا اس کو ماں کی حیثیت سے انسان کی دین و دنیا میں کامیابی کا ضامن ٹھہرایا، یہ بیوی کی حیثیت سے مرد کے سکون و راحت کا ذریعہ قرار دی گئی بیٹی اور بہن کی حیثیت سے گھر کی رونق اور فراخی رزق کا وسیلہ بنی غرض یہ کہ اس مظلوم و کمزور مخلوق کو میرے آقا ﷺ کے خزانہ رحمت سے جو کچھ ملا اس پر عورت جتنا بھی ناز کرے وہ کم ہے لیکن



انسوس صدانسوس کہ عورت ٲر تو ماڈرن ازم کا بھوت سوار ہے، وہ فیشن کی دلدادہ ہے اپنی عزت وآبرو کو خود ہی پامال کر رہی ہے وہ مردوں کے شانہ بشانہ چلنے کی ہوس میں ایک مرتبہ پھر مردوں کی ہوس کا شکار ہو رہی ہے۔ کاش! عورت سوچے وہ کہاں جا رہی ہے کس فریب میں مبتلا ہو رہی ہے اسے ایسا دیوانہ کر دیا گیا کہ عیش وآرام کی چار دیواری اور عزت کی چادر تو درکنار اسے اپنے جسم کا لباس تک پسند نہیں۔

حضرت انس رضی اللہ عنہ سے روایت ہے کہ حضور ﷺ نے فرمایا: مجھے خوشبو اور عورتوں کی محبت دی گئی اور میری آنکھوں کی ٹھنڈک نماز میں رکھی گئی ہے۔ کیا عورتوں کے لئے یہ بات باعث فخر نہیں کہ دو جہاں کے آقا ﷺ نے ان سے پسندیدگی کا اظہار فرمایا بلاشبہ یہ ان کے لئے بڑا اعزاز ہے۔ لہذا ہر عورت کو چاہئے کہ جب آقا ﷺ نے اس کو پسند فرمانے کا مژدہ دیا ہے تو وہ آپ ﷺ کو پسند کرے یعنی آپ ﷺ کے عطا کردہ نظام حیات پر زندگی بسر کرے جو بلاشبہ عورت کی عزت وآبرو کا محافظ اور سکون آرام کا ضامن ہے۔ دنیا کا بہترین سامان نیک عورت ہے جیسا کہ حضرت عبداللہ بن عمر رضی اللہ عنہ بیان کرتے ہیں کہ حضور ﷺ نے فرمایا ساری دنیا سامان ہے اور دنیا کا بہترین سامان نیک عورت ہے (مسلم شریف)

عورتوں کا مقدر قابل رشک ہے وہ کس قدر منظور نظر ہیں آقائے دو جہاں ﷺ کی بے شمار نعمتوں میں انہیں سب سے بہتر قرار دیا گیا۔ کیا اب بھی کوئی عورت کہہ سکتی ہے کہ اسلام نے اس کی تحقیر کی ہے۔ اس سے بڑا عورتوں کے لئے کیا اعزاز ہو سکتا ہے۔ لیکن صالحہ کی صفت نہ بھولنے کہ عورت دنیا کا بہترین سامان ہے جب کہ وہ نیک ہو دین کی پابندی کرتی ہو اعزاز بخشنے والے آقا ﷺ کے احکام کو دل و جان سے قبول کرتی ہو اور ان پر عمل پیرا ہو ورنہ اس اعزاز سے محروم ہو جاتی ہے۔

قرآن کریم میں اللہ تعالیٰ نے ایک مقام پر ارشاد فرمایا: ایمان والی عورتیں اپنی زینت اور بناؤ سنگھار ظاہر نہ کریں۔ عورت کے لغوی معنی ہیں چھپی ہوئی چیز لیکن آج اس چھپی ہوئی چیز کا جس ڈھٹائی سے اظہار کیا جا رہا ہے اس سے اللہ کی پناہ۔ آج ماڈرن خواتین پردے کو پس ماندگی کا نمونہ سمجھ کر اتار بیٹھی ہیں بے پردگی کا اس قدر مظاہرہ ہے کہ آج مسلمان اور پختہ ایمان والے ملہروں کا نگاہیں نیچی رکھنا بھی محال ہوتا جا رہا ہے بڑے شہروں کے بازاروں میں اگر خرید و فروخت کے لئے جانا پڑے تو بے پردہ عورتوں کا اس قدر جم غفیر ہوتا ہے کہ غصہ بھر (نگاہیں جھکا لینے) کے حکم پر عمل کرنا مشکل ہو جاتا ہے۔ دائیں بائیں آگے پیچھے بے پردہ اور چست لباس میں ملبوس عورتوں کی اکثریت ہوتی ہے یوں نظر آتا ہے کہ ان کے مرد عورتیں بن کر گھروں میں بند ہو گئے ہیں اور خریداری کے لئے بیگمات کو بے پردہ کر کے باہر نکال دیا ہے۔ ذیل میں ایک مختصر سا موازنہ پیش کیا جا رہا ہے جس سے یہ بات بخوبی واضح ہوگی کہ واقعی اسلام نے عورت کو بے شمار حقوق کی دولت سے نوازا ہے۔


عورت قبل از رسول ﷺ :

(۱) بعض خاندانوں میں عورت (لڑکی) اس قدر باعث تنگ سمجھی جاتی تھی کہ اسے زندہ درگور کر دینا کوئی عیب یا جرم نہ تھا۔ (۲) عورت کا وراثت میں کوئی حصہ نہ تھا۔ (۳) اس کی کفالت کے لئے کوئی ضابطہ قانون نہ تھا۔ (۴) اس کے مہر کا بھی کوئی قانون نہ تھا۔ (۵) عورت وارث تو کیا خود مال کی طرح وراثت میں سوتیلے فرزندوں میں تقسیم ہو جاتی تھی۔ (۶) عورت کا مال اس کے شوہر کا مال سمجھا جاتا تھا۔ (۷) بیوہ یا مطلقہ عقد ثانی نہیں کر سکتی تھی۔ (۸) بعض ماکولات سے عورتوں کو محروم کر دیا گیا تھا۔ (۹) تعداد ازواج پر کوئی پابندی اور حد بندی نہیں

تھی۔ (۱۰) مزدک نے ایران میں تمام عورتوں کو آگ، پانی اور چارے کی طرح مشترکہ ملکیت قرار دیا تھا۔ (۱۱) طلاق میں بھی آزادی حاصل تھی۔ (۱۲) ایران میں دختر و ہمشیرہ تک سے نکاح جائز تھا۔ (۱۳) ہندوؤں میں عورت مستقل بالذات ہستی نہیں تسلیم کی گئی تھی نہ بچپن میں نہ جوانی میں اور نہ ہی بڑھاپے میں (۱۴) کوئی عورت اپنے ظالم شوہر سے طلاق لے کر چھٹکارا حاصل نہ کر سکتی تھی۔ (۱۵) باپ جس سے چاہے بیٹی کو بیاہ دے عورت کو رد کرنے کا اختیار نہ تھا۔ (۱۶) کم و بیش نصف صدی پہلے تک عورت کی کوئی مستقل ہستی، شادی کے بعد نہیں رہتی تھی اس کا مال شوہر کا مال ہو جاتا تھا۔

## نعت رسول مقبول ﷺ

﴿نواب بہادر یار جنگ﴾



اے کہ ترے وجود پر خالقِ دو جہاں کو ناز  
اے کہ ترا وجود ہے وجہ وجود کائنات

اے کہ ترا سرِ نیازِ حدِ کمالِ بندگی  
اے کہ ترا مقامِ عشقِ قربِ تم عینِ ذات

خوگرِ بندگی جو تھے تیرے طفیل میں ہوئے  
مالکِ مصر و کاشغر وارثِ دجلہ و فرات

تیرے بیان سے گھل گئیں تیرے عمل سے حل ہوئیں  
منطقیوں کی الجھنیں ، فلسفیوں کی مشکلات

مدحتِ شاہِ دوسرا ﷺ مجھ سے بیاں ہو کس طرح  
تنگ میرے تصورات ، پست میرے تخیلات